

An Anniversary

# SERMON

ON THE

# MARTYRDOM

OF

King CHARLES I.

Of Blessed Memory.

Deliver'd on JANUARY 30th, 1704.

PSAL. LI. 17.

*A broken and contrite Heart, O God, thou  
wilt not despise.*

By MAXIMILIAN BUCK, Vicar  
of Seale in Kent.

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L O N D O N :

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Serenissimo & Nobilissimo Do<sup>no</sup> D<sup>no</sup>

**CAROLO**

*Dorsetiæ & Middlesexiæ Comiti,*

*Suffexiæ Comitatus Præfidi,*

*Ordinis Auratæ Periscelidis Equiti,*

A Secretioribus Consiliis Regiæ Majestatis  
*Gulielmi Tertii,*

Hoc quale qualecunque, Opusculum, Obsequi ac grati-  
tudinis ergò quà humillimè.



DDQ.

*Max. Buck.*

## PSAL. LI. 17.

*A broken and contrite Heart, O God, thou wilt not despise.*

**T**H O' so great a Monarch as Solomon, tells us, *There is nothing new under the Sun*; yet with due Respect to his Judgment, I humbly suppose this Day's Villainy may admit of an Exception; no Chronicles but our *English*, [and it is a Strain to them] recording any Tragedy like that committed on this Day: Therefore this Day being the Martyrdom of our Gracious Sovereign, *Charles the First of Blessed Memory*, may for the Horridness of the Fact be written in Red Characters, and for the dismal Influences it had on the Nation in Black; and is the Anniversary of the Funerals of a good King set a part by Act of Parliament, to be solemniz'd as a Day of as general Humiliation and Sorrow in *England*, as that of *Hadadrimon* in the Valley of *Megiddon*, where every Family Mourned: That so our National Tears may wash away our National Guilt of Blood-shedding, that of this Day especially, [the shedding whereof nothing but the Blood of Christ can expiate] that we may all repeat the Mariners Letany in *Jonah*, *We beseech thee, O Lord, we beseech thee, let us not Perish for this Man's Life, and lay not upon us Innocent Blood; neither let it ever be required of us or our Posterity.*

But why was this Day joyn'd unto the Days of the Year? Wherefore comes it into the Number of the Months? Were it not better that this Bloody and Barbarous Murder of his Sacred Majesty were veiled over, with deepest Silence and darkeſt Oblivion, than by an Annual Commemoration to make the Wound bleed afresh? No, no, that were to re-kill the dead King, and practise an unheard of Cruelty, and Injustice, to murder his Memory, as well as Person.

God forbid but that his Memory should be always Precious to all *English Men*; to inform succeeding Ages, what a Gracious, what a Pious King *England* once had! A Prince! That better deserved the Title of being the Darling of Mankind than ever *Titus* did: So untainted in all his Life, with those Vices that commonly attend Courts; and so unconquered in his Death, that he has left the World without a Parallel.

Let his Blessed Memory live till time it self be no more; to the perpetual Infamy of those Bloody Regicides, who durst do Violence to the Lord's Anointed, and quench the Light of our *Israel*; and by thus cutting off the Head of our *Zion*, turn'd one of the best constituted Churches in the World, into a Confusion, nothing short of *Babel's*.

The Scripture tells us God's Ancient People celebrated the Funerals of their political Father *Saul* [who was none of the best of Kings] with an Ocean of Tears, but when the Childrens Hands are actually embued in the Parents Blood, they have great reason to Weep for themselves, as well as him.

Now this is our own Case, tho' a very deplorable one, and but in part resembles *David's*: Both of them being Matter of Blood, but with one very remarkable Difference, his was Personal ours National; the first was from the Sovereign to the Subject; the other from the Subject to the Sovereign.

I ask no Apology for the Choice of my Text; our Holy Church having made use of 3 Verses of this *Psalms* to compose the Hymn for this Day; is Justification enough for me, to select one more to be the Thesis of this Day's Discourse; but lest any Auditor should (with *Caution*) judge the Sin of this Day, too great for Pardon, my Text affords a Direction of our Duty, and a Confirmation of our Hopes; both of them conjoyned in the Words of my Text.

Not to waste Time in a Recital of the Occasion of *David's* composing this Penitential *Psalms*, I refer you to *Sam. 2: Chap. 12.* not to tire you with Multitude of Notions, which Sceptic Brains may deduce from the whole *Psalms*, or this Verse; I shall offer such Observations as may genuinely be drawn from the Words.

But I must first premise this; after a whole Year's time in a Lethargick Security (which I look on, as the Suburbs of Destruction) *David* is become Penitential; and makes his Sorrow for his Sin, as publick as his Scandal was; and this was done by committing of it to the chief Musician, who might take the words, both Negatively, and Affirmatively, and suppose *David* thus expostulating with God.

" It is not any bloody Sacrifices, or any chargeable Oblations, that  
 " thou O most Gracious God, requirest of me unworthy Wretch, for  
 " the Expiation of these my crying Sins; and if thou didst, O Lord,  
 " thou knowest my Iniquities, are of such a malignant, and heinous  
 " Nature, that the *Mosaical Laws* admit of no manner of Reconciliation for them, viz. *wilful and deliberate Sins*. But 'tis my sincere  
 " Repentance, my humbly Confession, my utter Abhorrence, my total  
 " Dereliction, and real Reformation, that thou Principally regardest;  
 " and even in the Sink of this polluted Estate, I am now in; thou art  
 " mercifully pleas'd, to have respect unto me; and look on my hearty  
 " Sorrow, as the most acceptable Offering; and at what time soever  
 " this Sacrifice is presented to thee from an honest Heart, it is so well  
 " pleasing in thy Sight, that it never fails of procuring a gracious Ac-  
 " ceptance;

acceptance; and I am thoroughly persuaded, O God, thou canst not, thou wilt not despise a broken, a wounded Heart, a sorrowful, a contrite Spirit.

These words (like Aaron with his Censer) stand in the Gap to intercede and make Atonement for the foulest Sins, and admit of a Twofold Consideration.

*First*, A Qualification of a Duty; *Secondly*, A Supplication of a Pardon. The first shews us how to serve God truly, this Mournful Day. The 2d, will send us home to our own Habitations, with no small Comfort, having an infallible Assurance, he will not despise our Services.

This being premised, I subjoin these two Propositions, as the Basis of my following Discourse.

*First*, Tho' God's Mercy does ever-flow, yet it does not over-flow; he will despise our most splendid Services; unless they are season'd with the Qualification of Broken and Contrite Hearts.

*Secondly*, Broken and Contrite Hearts, will find Favour with, and Mercy from God, even after the most heinous, the most crying, and bloody Sins committed.

*First*, Tho' God's Mercy does ever-flow, yet it does not over-flow; he will despise our most splendid Services, unless they are season'd with the Qualification of Broken and Contrite Hearts.

There cannot be offered a greater Affront to the Deity we adore, than to draw near him with our Mouths, and at the same time have our Hearts estranged from him: *David* from his own bitter Experience confess'd this Truth; If Iniquity be in our Hearts, God will not hear our Prayers; our Oblations are vain, our very Incense is an Abomination, our Solemn Assemblies, do but vex and trouble him; yea he is weary of them, and his Soul hateth them, if Sin be among them. And an agreeable Instance is recorded by the proud *Pharisees* cold Entertainment, tho' he boasted how much, yet the Lord knew well how little Righteousness he really had, and accordingly sent him away empty-handed. God beholds the Proud, with no other Eye, than that of Indignation; but he always looks favourably on all, that have poor, contrite Hearts, that tremble at his Word. God has but two Places of Residences, viz. The highest Heavens, and the humblest Heart.

And I alledge two Reasons to confirm this Assertion.

*First*, God by the Mouth of *Samuel* told *Saul*, that Obedience was more acceptable to him, than any Sacrifices whatever; and *Jeremiah*, vii. 22. to the 29. positively declares, God requires not, but is displeased with the Jews, for presenting him, only with the bare external and abstracted Form of Religion; he esteems not the hanging down of the Head like a Bull-rush, but the bowing of the Heart is his proper Sacrifice: For all other are empty Services, Duties and no Duties; God himself being a Spirit, must also be served in Spirit; for certainly the

chiefest End of all the Holy Duties of our Christian Religion, is to humble, and comfort us ; and in both, to praise and glorify Almighty God.

*Secondly*, Because outward Solemnity is no infallible Token of a real Fast ; Satan may dwell in our Hearts, tho' we may outwardly appear as Angels of Light : God therefore commands us when we turn to him, not to rent our *Garments*, but our *Hearts* ; and if in Performance of any of the Precepts of our most Holy Jesus, we are not Hearty and Sincere, they are but Vain-glorious : and if such, we shall find (tho' too late) in lieu of a Blessing, they'll draw down a Curse ; and the effect will shew, *our very Prayers are turn'd into Sin*. A sad Condition indeed ! when our Plaister proves our Poyson, and our greatest Defence is become our greatest Danger.

Wherefore let us be exhorted, (for it is our Interest as well as our Duty) to put Life into our Religious Services, and whatever Duties are commanded by God to be done, are not to be left undone, nor superficially done, but to be Zealously performed, as proceeding from a right Principle ; and directed to a right End.

*First*, Proceeding from a right Principle, a devout trembling, troubled Heart ; the want of this Qualification spoiled *Jehu's Zeal*, *Judab's Piety*, and the *Jews Devotion*.

*Secondly*, Tending to a right End ; not Encomiums of our Selves, but Hallelujah's to *Jehovah* ; not to our own Praise, but God's Glory ; not to rest in the external Performance, as meritorious, and so, to continue in our habitual Impieties ; but to bow our Souls, when we bend our Knees ; and always to lift up our Hearts, with our Hands. Such Divine Services are never unseasonable, but ever pleasing to God, who takes Delight in them ; for when he finds we not only cleanse our Faces, with Sea-brine Tears of Repentance, but empty the *Augean Stable* of our Hearts, from all Uncleaness, this Incense smells sweet in his Nostrils, and ushers in my 2<sup>d</sup> general Proposition,

That Broken and Contrite Hearts will find Favour with, and Mercy from, God, after the committing of the vilest Impieties ; even the most heinous, and crying Sin of Murder, 'tis such a Sacrifice, that as he never did, so he never will reject ; I suppose that if either *Cain*, *Abel*, or *Judah*, had had this one thing necessary, they might have been accepted ; and our Church assures us in her Col-

lest for Absolution, that God pardoneth all, [exempting none] that truly repent, and unfeignedly believe his Holy Gospel; tho' Men have been never so vicious in their Lives and profligate in their Morals, yet sincere Repentance, [which was once scarce thought a Moral Virtue] is now esteem'd so great a Christian Grace, that it will effectually reconcile and restore us to the Divine Favour.

God forbid! that any should abuse this Doctrine unto Prophaness; but lest any Libertine should take Occasion from hence presumptuously to sin; only that this Grace may abound; the Divine Secretaries of the Bible assure us, that God has made a positive Decree, more unalterable than the Medo-Persian Edicts; that he will not be Merciful to those that Sin of *Malicious Wickedness*; but besides, I purposely urge this Point, as a practical Argument against the Sin of Desperation; and to preserve all relenting Offenders, from sinking down that Bottomless Gulph.

2dly, The Conversion of a Sinner, produceth universal Joy in Heaven; God the Father rejoices to see the Prodigal Son returning home: God the Son rejoices to see the *Lost Sheep* again in his Fold: God the Holy Ghost rejoices to find his good Motions embraced, and that he shall no more be *sent Grieved away*: Yea all the Host of Angels rejoice *over one Sinner that Repenteth, more than over Ninety and Nine Just Persons, that need no Repentance.*

God commands *Jerusalem, and Judah, and Ephraim*, to break up the fallow Ground of their Hearts; and who would not be God's Husbandry, since himself declares, *He heals the broken Hearted, and binds up their Wounds*; and that no Patient might be dejected, and fear that the Divine Surgeon will neglect the dressing of their putrid Sores, He positively tells us, *He has Commissionated all the Prophets to take care to bind up the broken Hearted*; and that no Encouragement may be wanting to this good Work, he assures such, that *Theirs is the Kingdom of Heaven.*

The tender Heart of that good King *Josias*, the humble Heart of afflicted *Manasses*, not only averred impendent Judgments, but procured future Favours: And these Examples are recorded for our Comfort and Instruction; that if we are qualified like the broken Hearted Prodigal, and the contrite Publican, we shall receive the same gracious Entertainment as they did.

*Obj.* Must every one undergo this Breach of the Spirit, before his Offering can be accepted?

*Ans.* Yes, but not equally alike, for as some Stones are softer, some are harder than others, so are Hearts; therefore God deals gently with some, and finds it expedient to handle others more roughly; but whether he use Lenitives or Corrosives, yet if the Heart be rended for Sin, God's Heart will rend with Compassion; regarding not a thousand Fasts, nor ten thousand Sacrifices, so much, as one broken Heart. But admit any tender Conscience shall object,

I am so hardned in Sin, that my Heart will neither bow nor break; and shall I be for ever despised on that Account?

*I Ans.* Be not discouraged; it is possible the most stubborn and stony Heart, may be mollified; remember *Saul* became a *Paul*, and from a Persecutor was a Preacher of Christianity; and God's Hand is not shortned, but he can work the same Miracles now, as he did then; let us therefore be Charitable in our Censures of any Man's future State, for God can, if he please (out of Stones) raise up Children to *Abraham*.

*Obj.* But wherein doth the Excellency of this Qualification consist?

*Ans.* In unfeigned Sorrow for, a perfect Detestation, and a total Derelection of all Sins whatever, upon a double Conviction, viz. outwardly, by God's Word, and inwardly by his Holy Spirit; thus *David* was charged with his Sin, and an especial Indictment was at last brought against him by *Nathan*; but till then, he was very far from Conviction; and thus I fear it is with many of us, till God lets fall some Blow of Affliction; our softest Hearts are too obdurate; but then, O then we begin to cry, Is there no Balm in *Gilead* for a wounded Spirit? or Comfort for a languishing Soul?

Now when we are brought to this happy Temper, we shall not only with *Ephraim* be confounded to bear the Reproach of our Youth; but with blushing *Ezra*, be ashamed to lift up our Faces towards Heaven; then we shall not only abhor all Sin, but in *Ezekiel's* Phrase, Loath our very selves for the Iniquities we have committed.

Reasoning within our Breasts to this effect; have we had so little esteem for our immortal Souls? Have we had such

vile

vile Hearts, Under such convincing Circumstances to the contrary? And all this towards such a gracious God; this will not fail to draw from us *St. Paul's Confession*, the least of the Apostles; but the *greatest of Sinners*. When therefore any one comes to God and is rejected, the Fault is not in God, but himself, because he wants the Qualification of my Text; had he that, God wou'd not, cou'd not, despise him.

But suppose any one shou'd ask the *Taylor's Question*; How shall I obtain this Qualification & Practice this Method?

*First*, Go to the great God, that searcheth the Hearts of all Men, and by Prayer make your earnest Requests known unto him in secret; for this blessed Change is not wrought by Man, but on Man, and that by no less than an Almighty Agent, Man himself being only Passive: God having promised, he himself will take away our stony Hearts, and put new Hearts, and new Spirits within us, we may approach his Throne without any Fear of a Denial.

*Secondly*, Go to the Law, and that will shew thee. *First*, That all Mankind is defiled with Sins. *Secondly*, Thy own cursed State by Nature. *Thirdly*, In that Condition thou art a Slave to Sin. *Fourthly*, While thou art thus immerfed in Pollution, thou can'st not perform any Service acceptable to God. *Fifthly*, That God is just, and will severely punish the Impenitent; and if thou art one of that Number, thou may'st antedate thy Doom, and expect to undergo the severest of Sufferings; for God will as soon deny himself as his Justice.

This is the Lesson we learn from the Law.

*Thirdly*. Then go to the Gospel and read it; there seriously consider, what great things the Holy Jesus has done for thy Soul; perhaps the loving Kindness of the Lord may humble thee, and work this sweet Frame of Spirit in thee. A Flint will break sooner on a Feather-Pillow than on an Anvil; and thus Mercy may sometimes work that Reformation, which Severity has often attempted, but without Success; there is never a Soul here, but has had many comfortable Experiences of God's Infinite Mercies, as well as David who exhorts us four times in one Psalm, to praise the Lord for his Goodness, and declare the Wonders that he doth for the Children of Men, Psalm cxxvii.

But

But let so much suffice to be spoken of that Qualification, which can never be enough practised by us.

Therefore let us apply this.

First, To inform us of the deplorable and desperate Condition of all such which have the heavy Burden of Blood-guiltiness on their Heads; and yet are hardened in their Sins; Blood-shedding being by God himself called a Crying Sin; and this good King's Judges, were stain'd, with his Royal Crimson Blood; and it is a melancholy Reflection to recollect that all they pin'd away in their Iniquities; but their Iniquities did not pine away in them. *Cain* who had shed the Blood but of his Brother, yet confessed he had Sin'd; but these *Parricides* bathed their hands in the reeking Goar of the Father of our Country; and our own Annals do not mention any thing to the contrary; but that they departed this Life with seared Consciences; totally Impenitent; out-doing even *Pharaoh*, Who when he was smitten, Grieved and Lamented.

2dly, We may here see what Method we are to take, whenever we design to reconcile an angry Deity to a Sinful People; 2 *Chron.* xxxiv. 27. When God has a Controversie with a Land; or has pass'd a dreadful extirpating Sentence against a Nation, within forty Days to be executed; yet if they do Turn and Repent, he will spare them, as *Jer.* xviii. 8. assures us of the *Jews*; and *Jonah* iii. 10. of the *Ninevites*. God himself tells *Solomon* at the Dedication of the Temple, That Repentance will stop the Plague, even after the destroying Angel had a Commission to devour all Flesh, 2 *Chron.* vii.

The Renting of our Hearts heals the Wounds Sin has made in our Souls; and the melting of our Spirits, makes God's Bowels yearn, and melts the Almighty himself into Compassion. God often sends outward Breakings that we may be broken inwardly, and then gives his *Panacea* and makes both of them whole.

Let me therefore exhort you all to Contrition and Heart-breaking, which were never more seasonable than on this Day of Humiliation.

The History of the Matter is the King's Death; and how his Sacred Majesty was beheaded by his own Subjects in 1648. (in which Year also the Turkish *Fanizaries* Murder'd *Ibrahim* the Second) this is a Fact so notoriously known, that it needs not a Rehearsal.

But

But I chuse a little to renew the Fault, that we may renew our Heart-breaking; it was so foul and infamous a Deed, that Foreigners never repeat it but with Abhorrency.

I shall consider it two Ways. *First*, as it regards National Sins. *Secondly*, The evil Consequences, or National Judgments that followed on it: Of these in their Order. And Order commands me, and invites you, to the First, as it regards

National Sins: But some may object, what is this Sin to us? The Tragedy is past and gone above half a Century, his Grandson now wears the Crown, and God grant it may long continue on his sacred Temples, [tho' he has hitherto found more Thorns than Jewels in it.] The Barbarous Authors have received their condign Punishment; we were not Actors in it, therefore why must we of this Generation, come before the Lord with broken Hearts more this Day than another?

*Answer.* Tho' we had not our Hands actually embued in his Royal Blood, yet ought we to steep them in our Tears; because his Death was not so much the King's, but the Kingdom's Loss; his Majesty, being like good *Josiah*, taken away from the Evil to come: Besides in this Sin as in all others, the Act is Transient, but the Guilt Permanent; and tho' I am perswaded that this present Assembly may wash their Hands in Innocency, as to this Prince's Blood, yet we all ought to Sigh and Mourn for their Unrighteous Deeds that Acted it; following the Example of those three Holy Men of God, *Moses, David, Ezra*, who were extremely Grieved at the Transgressions and Iniquities of the People.

Besides, School-Divines say, that Guiltiness may be contracted by not laying the Sins of others to Heart, and the Sins of a few Miscreants (as this was) may endanger a whole Nation.

This Day therefore is by the higher Powers made a Day of Publick Humiliation, for a publick Atonement; tho' the *English* Folly sufficiently appear'd by giving Ear to those designing Persons, who under pretence of bettering our Condition, by a Change, perswaded us (as the subtle Serpent did *Eve*) out of the Paradise we were in, only because something or other which we had a Mind to, was wanting, tho' not convenient for, us.

But

But after all, the great Council of the Land shew'd they had other Thoughts of this sad Matter, than the hardned Malefactors, when they enacted a Solemn, Annual Fast, to be perpetually kept; I humbly suppose for these three Reasons.

*First*, To purge the Land from all Blood unduely shed, that of this Day especially; that when any Person shall blame the Severity of the Nation against the bloody Villains, let them read *Gen. ix. Numb. xxxv.* and they will find, there's no equivalent, but *Blood requires Blood, from all Degrees of Persons.*

*Secondly*, To wipe off the great Blot that by this one horrid Fact was cast both on our Religion, and Laws, since it was pretended to be done in Zeal to the First, and by the Authority of the Latter; how did all our Enemies deride our King-killing Religion?

*Thirdly*, To be a Caution to future Ages, not to lend an Ear to those that *speak Evil of Dignity*; that the like Tragedy of King-killing may never more be attempted, but for ever abhorred by all *English-Men*. [A Position that cannot be too much inculcated into some of this present Generation.] For all the while we mourn for the *Guilt*, we tacitely protest against the Fact. Tho' I protest I have no Pleasure in treating of this Subject. Yet

Cruelty is not to be shewed to a brute Beast, much less to a Man; and of all Cruelties, that of the Murder of our Fellow-Creature is the most heinous; and all concern'd should pray with *Moses, Deut. xxi. Be merciful, O Lord, be merciful to the People of Israel, and lay not Innocent Blood to our Charge.*

Moreover, this was not an ordinary Man but a King, every way so well accomplished, that had *Plato* been now alive, he might have seen Learning on the Throne, and Philosophy in Purple, a Prince in whom so many Vertues were concentred, any individual one of which, has eterniz'd a several Hero, in the Language of a modern Author.

Was it not enough that they had driven him from his Palaces, separated him from his Royal Consort, banish'd his Children? And on this Bill we may charge many of our late Troubles. For when two necessitous Princes are forced to seek their Bread from abroad, Foreign Policy is not so

shallow

shallow, but with Cordial to their Bodies they'll instil Poyson into their Souls.

They abridg'd his Prerogative; they seiz'd the Militia, and Navy, which till then, was an indisputable Right of our Monarch's; they slew his Subjects, imprison'd his Sacred Person, denied him the Ghostly Advice of his own Chaplains. O cruel Wretches!

What can daring Rebellion ask more?

Yes, as they degraded him from his Imperial Throne, so now they deprive him of his Life; they Un-king him first, afterward they Un-man him, not in a private way, but in the Face of the Sun, in its Meridian Lustre. Some Kings have been Murther'd, as *Hen. III.* and *Hen. IV.* of *France*; but there, the manner made the Action shameful, and the Guilt was Personal; but here, the damnable Actors were void of all Shame, and declared their Iniquity as *Sodom*.

If you sum up the Particulars, I have delivered on this last Head; I hope you will think it sufficient to mollify the most Adamantine Heart.

Such a thing as wilful Murder, to such a King as *Charles* the First was, by such Persons as had sworn Allegiance to him, under such specious Pretences as Religion. O! good God deliver us and our Posterity from this Blood-guiltiness; and resolve O my Soul to come into their Assembly; for in their Anger they slew a Man, *Gen. xlix. 6.* And if the Sin of Homicide does admit of our Aggravation; here is a sufficient one offered from the Quality of the Person; in their Anger they slew, one of the best of Kings.

Secondly, The Evil Consequences have been so sensibly felt, and are so fresh in our Memories, that there's scarce a Noble Man's Family, or a Gentleman's, but the Scars of a Civil War are still visible in them. No Man cou'd call what he had his own, Subject to be betray'd by their own Servants. And we lay at the Mercy of merciless Men, who by Exaction, Extortion, Oppression, Sequestration, Decimation, &c. ruined their Native Country.

And that which imbitters our Cup, and made it become our Sin, as well as Misery, was this; our Captivity was of our Selves; our own Country punish'd with a Sword out of our own Bowels; it was not a Foreign Enemy that did us this Dishonour; nay an open Enemy could not have destroyed

stroyed us so effectually as we did one another: In short, the whole Kingdom which before was as Pleasant as the Garden of *Eden*, became a Wilderness; flowing with Tears and Blood, instead of Milk and Honey.

I am fully satisfied that this King who suffered this Day, was a Martyr in Defence of the Monarchy in the State, and the Hierarchy of our Church; of which Church though it needs not my Panegyricks, I cannot but say something. The Church of *England*, as now by Law Establish'd, is become so Famous in the World, for the Purity of her Faith, that Foreign Parts court her Communion; being free from the Gaudiness of *Rome*, and Sloveness of *Genova*. An Ancient Apostolical Church, but Young in Beauty; for having by her Reformation, worn off the old Wrinkles of Error and Superstition, she is now again grown purely Primitive. And oh! that the Piety of our Lives might shew our Adversaries the Purity of our Religion, for then, all that will be without our Church, will be without an Apology too.

Yet before I draw my Discourse to a Period, I think it very expedient to inculcate these Cautions.

*First*, Against Covetousness, when Men desire to set a Nation in a Flame, for no other End but that they might enrich themselves; for having nothing of their own to lose, they hope to catch something by Fishing in troubled Waters.

*Secondly*, Against Discontentedness under our present Condition; look on the Government of any other Nation in *Europe*, and compare it with our *English*, and you'll find none of them so advantageous for the Subject, as ours is.

*Thirdly*, Against Ambition and Affectation of Dominion and Greatness, lest (like *Absalom*) by aspiring you procure your Downfall. This is an Infatuation from above, which I look on, as the heaviest of Judgments.

*Fourthly*, Against Envy at the height of others; when Men will gaze on the Blemishes of the Magistrate, and never regard their own Failings; whoever cherishes the Viper, will find, it will eat out his own Bowels.

*Fifthly*, Against Self-Conceitedness, as if every inferior Mechanic were capable to Govern so great and so divided a People, as we are. An Error of the present Age, but worthily to be condemn'd, being in *Aristotle's* Ethics, absurd; and in *St. Paul's* Divinity, damnable.

Above

Above all let me exhort you to broken and contrite Hearts; Oh! Let us not by our Obdurateness put a stop to God's Proceedings; the Parliament is now met, things are now in Debate; the Bone is now a setting, let us not harden our Hearts against the sacred Surgeon, lest this be hardned against us, and then all our most promising Hopes, will be for ever crippled; but let us be united among our selves, and [according to his Majesty's Speech at the opening of this Session of Parliament] extinguish all Animositities and Quarrels whatever: Who knows what Mercies God has yet in store for this Land? Let us qualifie our selves for them.

I am perswaded the King and this new Parliament, will, by God's Blessing, find out some agreeable Expedients for healing all the unhappy Breaches of this Nation; but let us always remember, this one thing, God heals none, but such as are broken Hearted.

We of this Kingdom were never in a greater Distress than in this Juncture of Time; the whole Nation seems just like Persons recovering themselves out of a Swoon; some are really amaz'd, all are not satisfied, and many from abroad still continue with Insolency to threaten our Ruin.

Wou'd you then prevent the Overthrow of a tottering Kingdom? now's the time. Wou'd you save a most excellent Church from a total Destruction? now's the time. Wou'd you save your selves and Posterity, your Laws and Religion, from *Salic* Slavery, from the *Roman* Bondage? now's the time. To accomplish all these great Ends, among other Means, let me prescribe one of them, to be what my Text dictates, broken and contrite Hearts; and if you are unwilling to have your former Sins reckoned for again, by a second Civil War, I advise you to keep broken and tender Hearts, as the Duty of this Day enjoins: Which draws from my pensive Soul this seasonable and concluding Ejaculation.

!! Blessed

" Blessed Lord God, who art the Author of Peace and  
 " Lover of Concord, be pleased to unite our Home-bred  
 " Divisions; to take the Veil off from the Hearts of the  
 " Jews, and Blindness from the Eyes of the Gentiles;  
 " reach the Errors of these times to submit unto Truth,  
 " and Factions unto Peace; that Things of small moment  
 " may no longer divide us, whom one God, one Lord,  
 " one Father, one Baptism, have united.  
 " Oh that there were no other Strife, nor Emulation  
 " known among us, but who should first seek after the Pro-  
 " sperity of the Kingdom, and then pursue it hottest; that  
 " the Commands of Christ might prevail in this little Cor-  
 " ner of the World, for a perpetual Establishment of Bro-  
 " therly Love; for were our Union once as great as our  
 " Strength, by God's Blessing all Foreign Attempts toward  
 " our Destruction would be frustrated: Whenever there-  
 " fore we address our selves to the Throne of Heaven, du-  
 " ly qualify'd, with broken and contrite Hearts, God will,  
 " not only, not despise us, but will arise, help, and deli-  
 " ver us for his Honour. Now to the Trinity in the Uni-  
 " ty, and to the Unity in the Trinity, be ascribed by us  
 " (and the whole Church as is most due) all Honour and  
 " Glory for Evermore. Amen.

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